

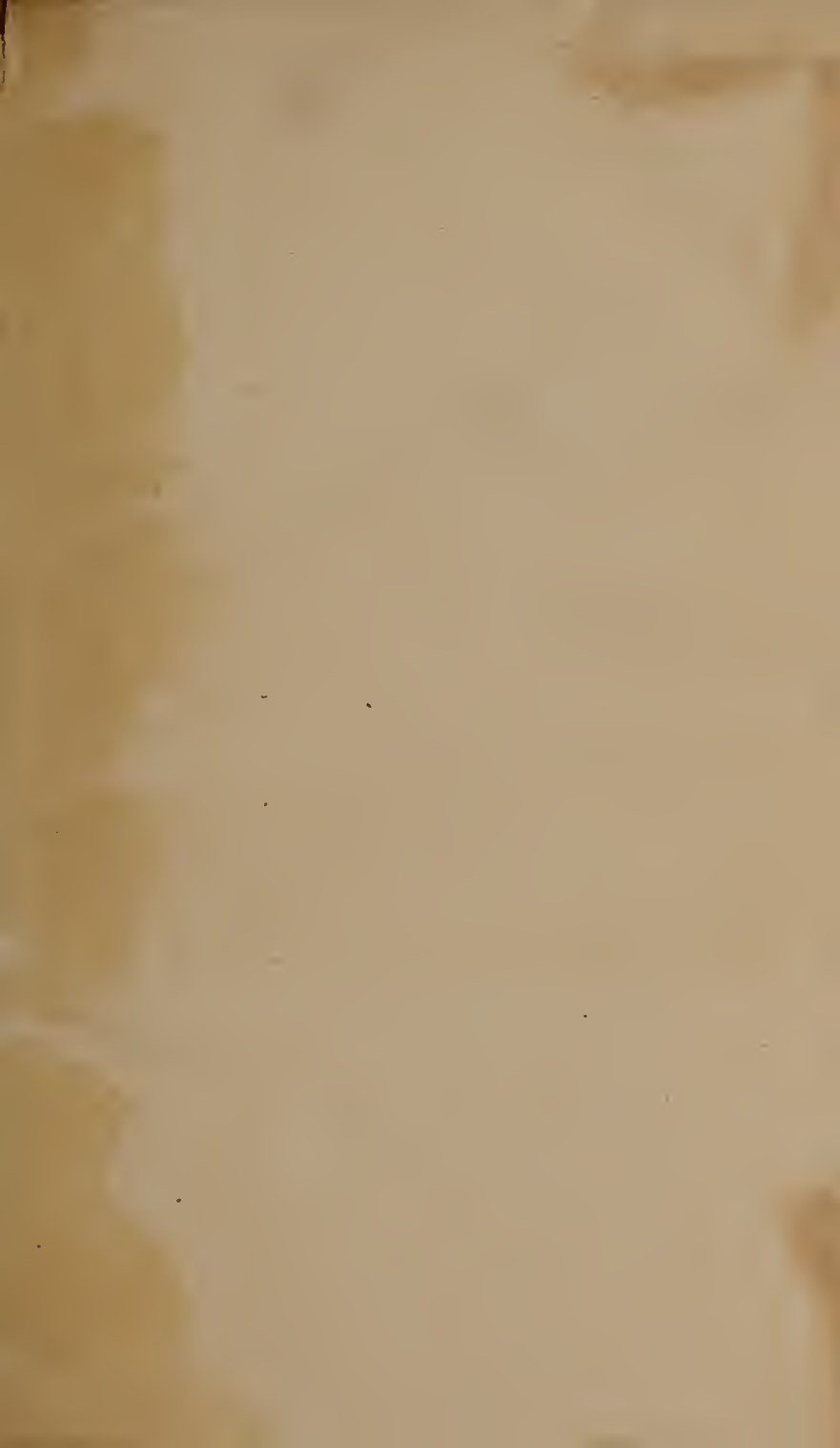
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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

DECEMBER, 1824.

REVIEW.

Missionary Journal and Memoir of the Rev. Joseph Wolf, Missionary to the Jews: written by himself. Revised and edited by J. Bayford, Esq. F. S. A. London. Duncan. 1824.

FEW persons, we conceive, can rise from the perusal of this volume without having derived much new and interesting information from its contents. Indeed the character of its author is so peculiar, and the circumstances of his history so remarkable, that even the philosopher and metaphysician must be instructed and amused. The progress of the mind from the darkest shades of error, to the clear and luminous doctrines of truth, is here characteristically developed. It was not the sudden burst of light dispelling as in a moment the darkness of superstition and ignorance, but the dawn of the Gospel day stealing in upon the mind of the enquirer almost imperceptibly, till the meridian sun shone full upon him, and the word of God became

“a lamp unto his feet, and a light unto his path.”

Several considerations prevent us from advancing all we could wish to say upon this interesting volume. And amongst others the author being still alive, we cannot speak freely of his character and conduct, for obvious reasons. And until he has closed his testimony to the power of the Gospel by faithfulness even to death, we would speak of him with caution and reserve. Not from the slightest doubt of his sincerity, but because it is written, “He that endureth unto *the end*, the same shall be saved.”

With regard to the style of the work, while we express our surprise that Mr. Wolf should be able to write a foreign language so well upon so slight an acquaintance with it, we have our doubts whether a little more assistance from the pen of the Editor would not have made the work more acceptable to the English ear, without at all detracting from the simplicity and naiveté of the composition.

We proceed to give a brief sketch of the narrative. Joseph Wolf was born in the year 1796, at a small village near Bamberg, in Bavaria. His father was a Jewish Rabbi, and educated him according to the strictest principles of his religion. Soon after his birth, the family removed to Halle in Prussia. When six years of age he was sent to a Christian school, but was carefully prevented from attendance, on those occasions when religious truths were discussed. So early as in his eighth year, he imbibed impressions in favour of Christianity, from some Lutherans with whom he was casually brought in contact. His rabbinical prejudices were further shaken by his intercourse with Jews who were altogether sceptical. Before he was fourteen, his father returned to his native village, and Wolf was sent to an uncle in Bamberg. Here a Catholic, who taught him Latin, instilled into his mind the principles of Christianity. As soon as this was discovered, a persecution commenced against him, to escape which he fled, boy as he was, and ignorant whither he was going. Supported by a friendly shepherd, who took him in and gave him a little money, he reached Frankfort. A Protestant professor at this place discouraged him from becoming a Christian, and even introduced him to some sceptical Jews. He pursued his studies for some time at Frankfort in an unsettled and painful state of mind, and at length sought his native village; but finding his father was dead, he proceeded to Halle, where he became acquainted with Professor Knapp, and derived great benefit from his Christian instructions. Persecuted again by the Jews in Halle, he visited Prague

in Bohemia, taking testimonials from the professors of Halle in his favour. After several removals, he found himself almost penniless in the streets of Vienna. Here he was providentially relieved for a time, by an Austrian officer. After three weeks he was kindly received by the superior of a cloister of monks, who respected his testimonials; but the brothers would not allow him to continue there more than six weeks, when he came to Munich. A catholic priest here put into his hand some of their best writers, as Bossuet, Fenelon, and Sailer; and he appears to have received a strong bias in favour of that church on this occasion. After several journeys, in which our limits will not allow us to follow him, we find him at Prague under the care of the "venerable vicar-general;" and after receiving instruction at a Benedictine convent, in the most spiritual Catholic authors, as Stolberg, Thomas-a-Kempis, and Augustine, he was baptized in the name of Christ, being seventeen years of age.

After his baptism he was recommended to proceed to Vienna, a place calculated to afford him facilities for the pursuit of his studies. During an excursion which he made from thence into Hungary, he had an opportunity of observing the low state of religion in that country, to which he attributes many of the disorders which then prevailed there. A kind invitation from the excellent Count Stolberg, in Westphalia, induced him to set out for that country, after a residence of a year and a half at Vienna. His intercourse with this pious family was speedily interrupted by the peculiar situation of the Count, who was forced

to move his residence from political circumstances. Mr. Wolf now conceived the idea of visiting Rome, not only to satisfy his mind as to the state of religion there, but that he might enter the Propaganda, and study as a missionary. Surmounting many difficulties, and passing through many interesting adventures, he reached Rome, and on the 9th of August, 1816, was introduced to Pope Pius VII., was very kindly received, and was admitted a student in the Pope's Seminary, till the Propaganda should be rebuilt. The account of the interior of this Institution, and of the various incidents that befel Mr. W. during his stay there, as well as the conversations which he had with priests and cardinals, are highly interesting to an English reader. His situation in the seminary at length became very critical, owing to his great boldness in expressing his opinions on delicate subjects; and several times he meditated a precipitate flight, but was dissuaded from it by his friends. At length, in the month of January, 1818, he was admitted into the new Propaganda or Missionary College; where for a while he met with truly Christian men, and he pursued his studies with great satisfaction. The appointment of a rector deeply versed in Scholastic divinity, soon changed the face of things. It was at this time that Mr. Wolf became acquainted with his English friend, Mr. Drummond, who has ever since patronised him, and also with Lord Calthorpe, and others then on a visit to Rome. His connexion with these and other Protestant gentlemen, had well nigh brought him within the cognizance of the Inquisition. The kindness of Cardinal Litta, however, who had always befriended

him, opened a way of escape; and by his means an order was given for the banishment of Mr. Wolf from Rome to Vienna. Here he was cruelly tried and persecuted by certain individuals, for several months, and was at length sent to the convent of Valsainte, in December, 1818. For seven months he was kept in durance at this place, after which, he obtained his dismissal in July, 1819. Proceeding to Vevais, Mr. W. met with some Protestant friends, who recommended him to visit London. He gladly acceded to their proposal, and reached the British metropolis in the same month, being twenty-three years of age. With this account, Mr. W. closes the manuscript history of his life as written by himself. It appears that he was immediately taken under the protection of the London Society; and having spent two years in England, partly at Cambridge, and partly at Stansted seminary, his eagerness to proceed to the missionary work, induced several of his friends to run the risk of his comparative inexperience, and to venture him to Palestine upon their own responsibility. His subsequent consistency and usefulness have induced the Committee to contribute largely to the support of his expences, though at present he remains under the direction of the individuals who originally sent him out. He has made two journeys to the Holy Land, in both of which he has laboured indefatigably amongst his Jewish brethren; and we believe he is now travelling into Persia, seeking for information respecting the Jews scattered throughout the East. The journal which is attached to this life of Wolf, details his proceedings and conversations down to the close of his first

missionary tour, at the latter end of the year 1822.

We can only call the attention of our readers to one or two general observations which have struck our minds in the perusal of these journals, now collected into one volume. We think there are strong internal evidences of the authenticity and genuineness of these journals. There is a minuteness in the description of conversations and circumstances of a novel and unique character, which quite surpasses the powers of invention. And there is an honesty in declaring the untoward events in his proceedings with Jews, which speaks for itself. Mr. W. does not only tell us when and where his instructions were respected, and he was well received, but when and where his books were burnt. And the faithfulness with which he narrates these events, claims our credit when he describes his successes. There are some persons who affect to disbelieve all writings of this sort, but no candid mind can, we think, entertain a doubt of the credibility of the man and the story, who carefully peruses the whole. He may find some eccentricities, and some things which do not exactly square with his own views and prejudices, but he must, on the whole, yield his assent to the account as *true*. We would further call the attention of our readers to the fact, that Mr. W. has uniformly received the most marked attention and patronage from all the European consuls in the various places which he visited. This affords no mean testimony to his character and conduct as a Christian missionary. Were he ignorant or enthusiastic, this would hardly have been the case. The general approbation and civility which he met with, both at the

hands of Jews and Turks, strongly indicate also his fitness for the particular work in which he is engaged. Indeed it is inconceivable that any honest mind can deny, after the perusal of this work, that a time is arrived when unexpected openings and facilities to the Jewish people are afforded on every side. The obligation and duty devolving on Christians to take advantage of these facilities to promote Christian knowledge among the Jews, are self-evident. And we are sanguine in our hopes that many will be awakened to a conviction of their solemn duties with regard to God's ancient people, from the perusal of this volume. They will here perceive the childish fables and superstitions to which that unhappy nation are addicted; and they will long to rescue the human mind from such bondage, and the souls of so many fellow-sinners from such danger. We would only humbly and earnestly pray that Joseph Wolf may continue faithful to his crucified Redeemer, and may never be permitted to disappoint those expectations which they indulge on his behalf who wish well to Zion. May the blessing of God's Holy Spirit rest upon him and upon his labours! And may all who read this interesting volume, find fresh cause to glorify the grace of God, which is still extended to the lost sheep of the house of Israel!

REMARKS ON RABBI CROOLL.

To the Editors of the Jewish Expositor.

Gentlemen,

I have read the communication of Rabbi Crooll relative to the third temple, and the interpretation of the latter chapters of the prophet Ezekiel, contained in your

last Expositor, and I should be glad to state my own views in reply to him, if I thought that our discussion of these subjects were likely to be productive of advantage to your readers.

The Rabbi goes into a large field of unfulfilled prophecy, and the opinions which he states are in many respects very ingenious. But should I agree with him, which perhaps to some extent I do, nothing were gained to the cause of truth, for as nothing certain could be deduced, the whole subject must, after all, rest merely in conjecture. It has always appeared to me that the word of prophecy was not given us that it might be understood before its fulfilment, and therefore I think that disquisitions upon the probable events by which prophecy shall be accomplished, are neither wise nor profitable, but, on the contrary, very inexpedient. I consider it the intention of prophecy to set before us the general outline of promise, so that when fulfilled, we may know the accomplishment, and may discern the faithfulness and the mercy of our heavenly Father, to the praise and glory of his name. But although for these reasons I feel it necessary to decline the examination of the Rabbi's views in a more particular manner, I request permission to remark that the opinions of the Rabbi are not very dissimilar to those of some Christian writers; for there are Christians who, like the Rabbi, consider the restoration of the Jews, and the coming of Messiah, and the first resurrection, and the destruction of the ungodly from the face of the earth, to be events very closely connected, if not absolutely simultaneous; and who also think that the bringing

back of Israel to their own land, will be attended with the most abundant blessings, and with joy and peace to the whole world. Those writers, however, like myself, do not agree with Rabbi Crooll in his idea that the ancient Jewish priesthood, and the sacrifices, and the ritual of the ceremonial law, will be established under the third temple. These things have all passed away, and it seems quite clear that in the days of the third temple there will be a new state of things; that there will be a new dispensation, quite different from all that has gone before; and that a new ritual of worship, adapted thereto, will then be established under divine authority. I consider it no objection to this, that the prophet should, in describing the glories of the third temple, make use of language which has a reference to the form of worship which existed in the first temple in his days; for it appears to me, that had he made use of any other language, or had he described the things to come in any other way than he has, his writings would have conveyed no just idea to his readers; and moreover, the things he speaks of may not improbably be a type, of which the things to come will be found the antitype. It seems not unnatural to suppose that the ritual of the first temple may prove the shadow or type of what shall be seen hereafter in the third. In reference to the three temples, however, I have been used to consider the first temple the Jewish church, the second temple the Christian church, and the third the Millennial church described by St. John in the book of Revelations, instead of making the second temple the building rebuilt by Ezra, and the

third temple a like building of stone, which shall hereafter be constructed.

But it is time I should lay down my pen, lest I on my part should incur the charge of commenting upon unfulfilled prophecy. I am,

Gentlemen,

Your's, &c.

Z.

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ELOA TO RABBI CROOLL.

Sir,

IF I am right in supposing the controversy has terminated between you and the gentlemen, (C. F.—K. and J. B.) who replied to you in the Jewish Expositor, I would take the liberty of making a few remarks on some particular points, and presume your sentiments, which are uncommonly liberal, are those, not merely of an individual, but of the enlightened classes of the Hebrew nation.

You speak of Elias being the forerunner of the Messiah—and say well, but contend that John not being the literal Elias, raised from the dead, or born again, could not be that prophet, and you quote his denial of that name. To this I say, John came in the *spirit* and *power* of Elias, and he preached the words which Isaiah prophesied that forerunner should do. In the Old Testament there are many proofs required for the ascertainment of the interposition of the prophets and their inspiration by the power of God: your ancient writers enumerate three, the first—a voice; the second—a manifestation or signs, or angels, in a vision; the third—the appearance of a cloud, in which the divine presence of Jehovah dwelt: now all these have occurred in the

appearance of the literal Elias, after the one who came in his spirit had sealed his testimony by death; and he answers your description, No. 8; for when Jesus took three witnesses to render his testimony valid according to the law, even Peter, James, and John, in the mount, (supposed to be the one called by Abraham, Jehovah Jireh, i.e. in the mount of the Lord it shall be seen,) he was transfigured before them, and his raiment became white and glistering, and with him stood Moses and Elias, who spoke of his death, and the things that should be accomplished at Jerusalem. Here were the head of the law, and the chief of the prophets in their glorified state, and when the disciples asked if equal honours should be paid to these great personages, a cloud, the known emblem of Jehovah's presence, overshadowed them, and a voice, which was the voice of the Most High, answered in these impressive words, "This is my beloved Son, hear ye him."

Such was the testimony of God—a God whose name be for ever blessed, and who thus removed all doubts as to the divinity and mission of Jesus Christ, and thus pointed out that the law of Moses was to cease on the coming of the Messiah, giving place to his new covenant of grace.

That a new covenant to be given by the Messiah was to supersede the ceremonial law, we have the testimony of *nine* Rabbins, and I beg to refer you to their writings. They are R. Isha, in the book Zohar, on Deut. fol. 110, p. 438, Mehlta, fol. 16. 1, see the words of Ben Soma on Jeremiah xxiii. 7, R. Pinehas, R. Levi, R. Joehanan, R. Menachem, and also the Medrash Coheleth, fol. 96. 4, and R. Kimchi on Jeremiah xxxi. 31, &c.

You have admitted that the Messiah was to be the Saviour of the world, the fellow of Jehovah, and of the Elohim; therefore it follows he can forgive sins; and Daniel says the Messiah was to make an end of sins. In admitting the divinity of the Messiah, much is gained, but if we admit the testimony of men, in all temporal things, the testimony of God is greater, and twice he gave that witness by his voice from heaven, and the third time by the revulsion and suspension of the laws of nature at the crucifixion of our blessed Lord, which made a Roman and a Heathen (who of course had no Christian prejudices,) cry out at the foot of the cross, "Truly this was the Son of God."

In the second place, his resurrection was another proof of his divinity, for though Elias raised the dead, no prophet ever performed the great and stupendous miracle of raising himself from the grave; for the attestation of which, we have no less than sixty unprejudiced witnesses in the persons of the Roman guard, who first witnessed his resurrection, after which the rulers put a lie into their mouths to say he was stolen away while they slept. It is well known the Roman discipline would have punished such an offence with scourging and death, but as the rulers themselves suggested the falsehood, they bound themselves to screen them from punishment, and to persuade the governor of Judea, should the circumstance reach him. Thus the very soldiers who were placed to prevent such an occurrence, as if mortals could controul immortality, became on their return to their own country, the first bearers of the tidings that the Son of God had risen from the

dead, fulfilling the words of the Psalmist, "Thou shalt not suffer thine Holy One to see corruption."

When the Messiah ascended into heaven, it was in the presence of a number of persons, and his ascension was not like that of Elijah, in a fiery chariot, but he was parted from them, and lifted up into the air, as was said by Solomon in Prov. xxx. 4, "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"

This question Rabbi Isha answers thus, in the book Zohar, fol. 119, col. 473, "What is his son's name means, 'the faithful Shepherd,' that is 'the King Messiah.'" Therefore the Son of God is called the *Holy One* of Israel, and it is predicted that he would be rejected of the Jews; for Isaiah says, ch. xxx. 11, "Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us;" and the denunciation which follows for that rejection, I leave for your perusal. But Isaiah likewise says, in speaking of the latter days, ch. i. 27, "Zion shall be redeemed with judgment, and her converts with righteousness;"—does not the word *converts* imply their turning to a new faith, in the new covenant of the Messiah, who was no other than "God with us," and as a Saviour, was named Jesus, there being no other Redeemer? to whom be glory for ever and ever!

I shall feel much pleasure in conferring with you by letter on the other differences between Jews and Christians, either privately by

post, or through the medium of the Jewish Expositor; and have the honour to be, dear Sir,

Your obedient humble servant,  
ELOA.

Mount of Olives, Sept. 1, 1824.

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ON BIBLICAL CRITICISM: IN REPLY
TO SENEX.

THERE are controverted questions in Biblical criticism respecting the sacred text, which do not affect the leading principles of Christian interpretation, and consequently either side may be adopted without any alteration in our views of religion. These subjects, however, assume a different aspect when viewed with reference to the opinions of the Jews; and whoever argues with that people will find himself compelled to adopt and maintain many opinions, which he might easily concede to a Christian opponent. The subjects which your correspondent Senex has discussed in the number for August, are of this description; for we could not, I imagine, make much way in our discussions with the Jews, if we were to adopt any or all of the following opinions which he has advocated, viz. That the Jews had expunged certain passages from the Old Testament—that the doctrine of the Trinity was believed by them in Jerome's time—and that at the same period the vowel points were in use. It must be obvious that no Jew will admit on our authority, that his Rabbies have corrupted the Old Testament, and that he will refuse to regard that argument as Scriptural, which is founded on a passage not now in his Bible, and which would implicate his forefathers in the guilt of no ordinary crime—nay, if he

be an acute and well-informed man, he will retort on us the arguments of the Mahometans, who accuse us of falsifying the Gospels. I need not enlarge on this subject, for every one must see that it would be useless to enter into any argument with a Jew, without assuming the integrity of the Hebrew Bible.

I think your readers will agree with me that it is advisable to rest our proofs of the doctrine of the Trinity on the New Testament, shewing, however, at the same time, that the Hebrew Scriptures exhibit a plurality of persons, so that however the New Testament may unfold and explain, it does not contradict the doctrines of the Old. Our missionaries, I am confident, will admit that we cannot always maintain the Christian interpretation of the Hebrew Scriptures, if we concede to our opponents the divine authority of the vowel points.

But I am able to shew that the opinions of Senex are unfounded, and therefore to be rejected without any reference to the Jewish controversy. On the alleged removal of "He shall be called a Nazarene" from the Jewish Scriptures, your correspondent evidently misunderstands the passage he has quoted from St. Jerome, not perceiving that by *nostri codices* that father means the Greek Bibles then read by Christians, and by *Libris Hebraicis* the original Scriptures in the hands of the Jews. The argument in the passage is not, as Senex imagines, that in the Hebrew MSS. belonging to the Christians, certain texts were omitted which were to be found in the MSS. retained by the Jews, but that certain passages which,

when read in the original Hebrew, had a manifest relation to Christ, did not exhibit that relation in the Greek version. The passage quoted refers to five texts; let your readers compare them in the original and in the Septuagint, and they will be convinced of the truth of what I assert. St. Jerome says that the passage particularly in question, viz. Matt. ii. 23, will be found in Isaiah xi. 1, where Christ is called a *branch* נֹצֵר, which by a paromasia may be rendered *Nazarene*, but that this reference to the original term cannot be traced in the Greek version. This explanation, though we may hesitate to receive it, he has given in his comment on both places, and whoever looks to the several indices of the volumes of the Benedictine edition, will easily satisfy himself that St. Jerome regarded Isaiah xi. 1, as the place referred to Matt. ii. 23.

On the supposed concealment of the doctrine of the Trinity by the LXX; there is some confusion in the language of Senex, but I believe he intended to say that the extract he has given, proves that the Jews believed this doctrine when the Greek version was made, though his words would imply that he supposed they believed it in Jerome's time. The Jews specify thirteen places in which the LXX departed from the Hebrew text, lest they should offend Ptolemy by a literal translation; but Jerome's argument does not refer to these; and his object, as before, is to shew that in arguing with Jews or in expounding Scripture, it was necessary to have recourse either to the original, or to a Latin version made directly therefrom, and that therefore he was justified in putting forth his translation to supersede

the Greek, or any version made from it.

Every writer that rejects the vowel-points, quotes largely from St. Jerome to prove that they were not known in his day; and no writer on the other side of the question appeals to him for direct proof of their antiquity; this certainly makes against Senex. He asserts further that the Prologus Galiius fully proves that vowel points were used in other Oriental languages as well as in Hebrew. I wish he had quoted the passage on which he grounds this opinion, for I confess I can see there nothing to justify it. His mistake may perhaps have arisen from supposing that the word "apices," by which St. Jerome evidently means the flourishes with which the Jews embellish their letters, denoted *vowel points*.

Your correspondent has fallen into another mistake, which I only notice because it shews how very superficial an acquaintance he has with subjects of Biblical criticism. He says the Buchanan roll procured from the Black Jews, contains in Gen. iv. 8, the original of "Let us go into the field," נָלְכוּ הַשָּׂדֶה; a personal inspection of this MS. enables me to state the contrary. Grate's collection will prove it. Buchanan's Syriac MS. obtained from the Syrian bishop at Travancore, has it, as all MSS. of that version have in conformity with the Samaritan Pentateuch, and the LXX, but in opposition to all collated Hebrew MSS.

These remarks can be of no use to your learned readers, but they are sent you, lest if opinions maintained in your pages be controverted in a peremptory manner, and the controversion of them pass uncontradicted, your unlearned

readers should deem the important subjects of Biblical criticism altogether vague and uncertain, and therefore be deterred from cultivating them.

G. H.

To the Editors of the Jewish Expositor.

Gentlemen,

THE paper which I now enclose, was intended for a tract, and forms the third of a series with which, as time and opportunity may present itself, I hope hereafter to proceed. Should you consider it fit for the *Expositor*, I request you will favour me with the insertion of it.

I am, &c.

J. B.

AN ADDRESS TO THE CHILDREN OF ISRAEL, CONCERNING SACRIFICE.

Ye men of Israel, hearken!

We learn from the books of Moses, that in the days of Adam, sacrifices were first offered up unto the Lord God. It cannot for an instant be doubted that the Lord himself expressly ordained and commanded the offering up of these sacrifices; for we find that the Lord had respect to them, and that he accepted them; and thus he made it manifest that he was well pleased with them, and that they were offered up according to his will. And truly; if the Lord God himself had not expressly appointed the ordinance of sacrifice, how vain, how rash, how presumptuous, nay, how impious, must it not have been, for man himself to have devised and to have instituted such a form of religious worship! By the exercise of human reason man might have known there was a God, and he might, moreover, well have concluded that it was his bounden duty to worship God, and to pray to him, and to praise him for his many bounties, and to do

his will as far as he was able to discern it. But that the Lord God was to be approached in worship by sacrifice, was past the understanding of man, and could not have been discovered by any effort of the human mind. And surely, unless it had pleased the Lord to declare plainly his pleasure therein, Abel could not have known, that in presenting himself before the Most High [it behoved him to "bring of the firstlings of his flock, and of the fat thereof," and to slay the sacrifice before the Lord. Neither could Noah, nor Abraham, nor Isaac, nor Jacob, have known that it behoved them to offer up sacrifices and burnt offerings continually.

But whatever revelation of his will concerning sacrifices it may have pleased the Lord to make in the earlier times, in the days of Moses, the Lord was pleased to make a distinct, and most particular revelation of his will concerning the same. A revelation was then made, more perfect and more complete than that which had gone before it, and which had obtained during the patriarchal ages; and a ceremonial worship was then commanded unto your forefathers, which consisted principally in sacrifices, and in offerings, concerning which, various forms and many minute ceremonies were prescribed. It was commanded amongst other things, that the victim should be brought to the altar, and slain, and burnt to ashes, and the blood of the sacrifices, and also the ashes thereof mingled with water, were in various ways used as a sprinkling, to cleanse and to purify that which was unclean. In illustration of this, I would remind you that the priests were commanded to offer upon the altar two lambs of the

first year, day by day continually, as a morning and evening sacrifice of burnt offering. Exodus xxix. That the holy things of the tabernacle were themselves all cleansed by the sprinkling of blood—that Aaron and his sons were purified by the offering up of sacrifice and sprinkling of blood, when he, together with his sons, were consecrated to the priests' office—that it was commanded unto the high-priest once a year to present himself before the Lord in the most holy place, with the blood of the sacrifice, to sprinkle it upon the mercy-seat, and before the mercy-seat, to make atonement—that on the great day of atonement, two goats were brought before the Lord at the door of the tabernacle of the congregation, and the high-priest cast lots upon them, one lot for the Lord, and the other lot for the azazel, or scape-goat; and the goat upon which the Lord's lot fell was offered up in sacrifice as a sin-offering, and the blood thereof presented by the high-priest before the Lord in the most holy place; but the sins of the people were confessed over the scape-goat, the high-priest laying his hand upon its head, and thus signifying the laying of their sins upon the azazel or scape-goat; after which the azazel was sent away into the wilderness, into a land of separation, or which was not inhabited. And what can we collect from this very singular ceremonial? unless it be intended to represent to us under a figure, and thus to teach us, that through the blood of the sacrifice offered up and presented before the Lord, the sins of the people are removed from his sight, and blotted out from his remembrance. But the subject does not rest here; for we are taught in express words that the blood of the sacri-

fice makes atonement. It is written in Levit. xvii. 11, "The life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

The subject may be further illustrated by what is written in the twelfth chapter of Exodus, touching the Lord's passover, at the time when he brought your forefathers from out of the land of Egypt. On that memorable occasion, the Lord commanded a lamb to be offered up in sacrifice, and the blood thereof to be struck upon the side posts of the door, and upon the lintel of all the houses, in which were the children of Israel. And at midnight when the Lord passed through to smite the Egyptians, he saw the blood upon the lintel, and on the two side-posts, and passed over the door, and suffered not the destroyer to come in and smite; and thus the blood of the sacrifice was their protection in the day of avenging wrath.

Men and brethren, children of Israel! all Scripture came by inspiration of God, and it was all written for our instruction, that we may know the ways of the Lord, and may serve him, and obey him as we ought. Surely it appears from what I have already said, that the blood of sacrifice is acceptable unto the Lord; that it maketh satisfaction for sin; that it maketh atonement for the soul. Surely we may conclude that when the sinner offers up, or pleads before the Lord the blood of the sacrifice, as an atonement for his soul, his sins shall not be remembered against him. Surely we must understand that the pardon of sin cometh only through the atonement made unto God, in and

by sacrifice offered up unto him. As it is written, "It is the blood that maketh an atonement for the soul." Levit. xvii. 11.

And if these things are so, this most important and momentous enquiry arises, viz. Whether the blood of bulls and other animals offered in sacrifice, is that blood which maketh *indeed* atonement for sin? for truly, if blood of animals offered in sacrifice be the true and necessary atonement for sin, and that which the Lord requireth, how shall the men of the present generation stand? Many centuries have passed away since the appointed sacrifice of bulls and other animals has wholly ceased, and yet men are still sinners, and the blood of sacrifice is as much wanted as ever; the transgressions and iniquities of the very best of us are great and many; and who can tell how often he offendeth? If the blood of animals therefore were the true and the appointed atonement, as animals are no longer sacrificed, there can be no atonement or pardon for any of us; and we of this generation must be most destitute and miserable. We must be without hope, having no blood of sacrifice to atone for our sins, nor blood of sprinkling to cleanse us. Surely we might hope that the Lord God of Israel, according to the great mercies declared in his word, would not in his providence have permitted the offering up of sacrifices to cease, if the blood of animals thus sacrificed were the true atonement for sin. And as these sacrifices have actually ceased, it behoves us seriously to enquire whether any other sacrifice or atonement for sin is ordained. Let us refer therefore to the law and the testimony, to ascertain the truth, and let us pray the Lord to teach us and to shew us

the truth, that we may rightly understand it; for life or death, and our everlasting happiness, or everlasting misery, depend upon this question.

Men of Israel, hearken unto the prophet Isaiah, "Thus saith the Lord—Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste," (or rather, as the words are rendered in the Greek Scriptures, called the Septuagint,) "shall in no wise be ashamed." Isaiah xxviii. 16. As Messiah, the shepherd of Israel, is called the stone or rock of Israel in Gen. xlix. 24, it cannot be doubted that it is Messiah who is spoken of by the prophet Isaiah in the place just referred to, as the tried stone, which is laid as a sure foundation; "He is the Redeemer who shall come to Zion." Isaiah lix. 20. Mark now, men of Israel, what the prophet Isaiah saith again of this great Redeemer. He speaketh in many places of his glorious person, and of his majesty, and of the greatness of his power, shewing that he is Lord of Lords, and King of Kings, and the Mighty One, and the Holy One of Israel. He speaketh also of him, saying, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah vii. 14. And this child is declared to be (Isaiah ix. 6,) a child born, a son given unto us, "And the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." But before this great and mighty One cometh with power, and with majesty, and with glory, to take the kingdom and to reign over Israel, the word of the Lord by Isaiah

saith, that he must endure and suffer many things. Born in the flesh as man, entering into the world in weakness and as a little child, he became in the flesh subject to infirmity, to suffering, and to death. The prophet Isaiah, moreover, declares, that his suffering and his death in the flesh were fore-ordained and fore-appointed of God, and he explains the cause and the reason of these things in words which cannot be mistaken. The words are so plain, so clear, so precise, and so explicit, that they cannot be misunderstood by any one whose mind is open to conviction, and who in prayer, and humble dependance upon the Lord, seeks in sincerity of heart to know and understand the truth. Mark! men of Israel! mark the words of the prophet Isaiah concerning the sufferings and death of Messiah, for they demand your earnest attention. The prophet saith of Messiah, (Isaiah lii. 14,) "His visage was so marred more than any man, and his form more than the sons of men." (Isaiah liii.) "He shall grow up as a tender plant, and as a root out of a dry ground: He hath no form or comeliness, and when we shall see him, there is no beauty that we should desire him: He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. He was oppressed, and he was afflicted, yet he opened not his mouth: He is brought like a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment. He was cut off out of the land of the living. He made his grave with the wicked, and with the rich

in his death. He poured out his soul unto death, and he was numbered with the transgressors." The prophet Isaiah in the same chapter declares also the reason of Messiah's sufferings and death in the following words, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. For the transgression of my people was he stricken, and he bare the sin of many." The prophet instructs us further in the following words, that Messiah at his first coming must be thus stricken and slain, that his soul might be made a sin-offering; after which, he must rise again from the dead. (Isaiah liii.) "It pleased the Lord to bruise him. He hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. He was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors."

Men of Israel, brethren! Ponder and reflect upon the foregoing words of the prophet Isaiah, in which he tells you most expressly, that Messiah was ordained to suffer death as a sin-offering. Read, mark, and understand! Messiah is the true sin-offering, the true sacrifice for sin. And this explains the reason why the worship of God by the sacrifice of animals has been

permitted to pass away. Sacrifices of this description, although appointed from the first, and established more particularly under the law of Moses, were only types and figures ordained for a season, and until the coming and the sacrifice of Messiah, to explain and to set forth under a type or figure, and to preserve the continual knowledge and remembrance of that true and only sacrifice for sin, which the Lord your God had appointed from the beginning: and therefore when the true sacrifice was offered up, those which were merely figurative became useless, and were allowed to pass away. Read, mark, learn, and understand this truth, that you may become wise unto salvation!

Men of Israel, hearken unto the words of the prophet Zechariah, concerning him who is the sacrifice for sin. "Awake, O sword, against my shepherd, and against the man who is my fellow, saith the Lord of Hosts. Smite the shepherd." Zeeh. xiii. 7. What man is, or can be, the fellow of Jehovah, but Messiah the Son of God. Observe, the prophet calls him *the shepherd*, and this is one peculiar title or name by which Messiah, the holy one of Israel is frequently distinguished. The prophet Zechariah (in conformity with the prophet Isaiah) has thus instructed you, that the sword of God's justice must smite Him who is the shepherd of Israel, and the hope and the Saviour thereof, even your Messiah. The prophet Zechariah instructs us further that Messiah should be wounded in his hands, saying, (Zeeh. xiii. 6,) "What are these wounds in thine hands. Then he shall answer, Those with which I was wounded in the house of my friends." Surely the prophet here speaketh of those

wounds which the hands of Jesus of Nazareth sustained when he was nailed to the accursed tree, in the midst of the house of Israel.

Men of Israel, farewell! I have proved from your own Scriptures, that Messiah is the true and only sin-offering; and here I close the subject, earnestly and respectfully entreating you to search and study the Scriptures, that you may judge of these things for yourselves. The afflictions which have been poured out upon your people now for so many generations, must surely have an end, for the word of the Lord hath spoken it. But the time of your redemption is not until you turn unto the Lord your God; for this also is revealed. Jesus of Nazareth saith, "No man cometh unto the Father but by me." John xiv. 6. If he is Messiah, his words must be true; and you cannot turn truly and effectually unto the Lord your God, unless by Jesus of Nazareth, and by making confession unto his name as Messiah. Reflect on this, I beseech you, and pray to the Lord God of Israel, that he may give you a right understanding in this matter. Incline your ear unto wisdom, and apply your heart to understanding; then shall you understand the fear of the Lord, and find the knowledge of God. It is written, (Jer. xxix. 13,) "Ye shall seek me and find me, when ye shall search for me with your whole heart." J. B.

REMARKS ON THE PERIODS SPOKEN
OF IN DANIEL XII.

To the Editors of the Jewish Expositor.

Gentlemen,

SETTING aside all hypotheses and conjectures on the application of these numbers, and having recourse simply to the context of the vision,

I venture to offer to your consideration a new basis, on which to found interpretation. Those who would do it justice must likewise set aside all hypotheses and conjecture; and simply compare the parts of the vision with each other. I will only add, that I have proposed some amendments of the version, and sometimes, where the original uses the same term in two places, but the translation does not adhere to one term—I have made it do so.

Proposition the first.

The following passages are parallel:—

Chap. xii. 6—10. “How long shall it be to the end of these marvellous things? It shall be for an appointed time, appointed times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Many shall be purified and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand.”

Chap. xi. 35, 36. “And some of them of understanding shall fall to try them, and to purge and to make them white even to the time of the end, because this is yet for a time appointed. And the king shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper till the indignation (ver. 30,) be accomplished, for a concision is made.” Compare chap. ix. 24, and Mat. xxiv. 22.

Proposition the second.

The times spoken of, chap. xii. 11, 12, have for their epoch the events spoken of in chap. xi. 31.

Chap. xii. 11, 12. “And from the time that the daily sacrifice shall be taken away, and the abomi-

nation that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and attaineth to the thousand three hundred and five and thirty days.” Compare Rev. xx. 6.

Chap. xi. 31. “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.”

Proposition the third.

The termination of the times spoken of in chap. xii. 11—13, is in the events spoken of in chap. xii. 1—3.

Chap. xii. 13. “But go thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days.”

Chap. xii. 1, 2. “And at that time shall Michael stand up, the great prince which standeth up for the children of thy people, (chap. x. 21,) and there shall be a time of tribulation, such as never was since there was a nation, even to that same time, and at that time thy people shall be saved, every one that shall be found written in the book. And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame, and everlasting contempt. And they that be wise (ver. 10,) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.” Compare Dan. x. with Matt. xxviii. and Rev. i. and x. and Dan. xii.

Inferences.

1. The duration of the indignation or scattering of the power of the holy people is unto the time of the end, or the end of the time appointed, or the end of the time,

times and a half. Chap. xi. 35, 36, compared with chap. xii. 7.

2. The duration of the three and a half times cannot extend beyond that of the thousand three hundred and thirty-five days, or the resurrection of Daniel.

3. Perhaps they do not extend beyond the attack made upon the wilful king by the king of the south, chap. xi. 40, (who had been his former ally, chap. xi. ver. 27,) and by the king of the north, who seems to overcome him, himself to be the planter of the pavilion at the holy place.

4. The thousand two hundred and ninety, and thousand three hundred and thirty-five days commence with the pollution of the sanctuary, chap. xi. 31.

5. The same terminate with the manifestation of Michael, and the resurrection of Daniel, and of the saints who appertain to that resurrection.

TEXTUARIUS.

BIBLICAL CRITICISM.

To the Editors of the Jewish Expositor.

Gentlemen,

IN reading your Jewish Expositor for October, 1824, I was disappointed to find your correspondent declining to enter into any critical disquisition with Rabbi H. Simonds on Jeremiah xxiii. 6, and xxxiii. 16, because it appears to me, that to a person who has studied the sacred books of the Hebrews, nothing can be more easy than to shew that the Rabbi has very rashly made assertions respecting those two passages which he cannot maintain. I am sorry that my time is so much occupied at present, as to prevent me from entering at large into this subject; but I beg leave to say that when קרא signifies to call,

(i. e. to impose a name,) the subject receiving the name is always in the *dative*, prefixed by ל. When קרא is used to inform us what a person, place, or thing was usually called, that is, the name of a thing simply, not the imposition of the name, the word שם follows the verb of calling; and when קרא is used to intimate proclamation, preaching, &c. the person, place, or thing to which the declaration or proclamation is made is, as in the first case, always in the *dative*, and prefixed by ל, or construed with אל and sometimes with על.

Apply the above rules to the two passages, and see if either of them will bear the interpretations given by the Rabbi. There can be little doubt that the authorized version of the first passage is correct, though Kennicott mentions five Masoretic editions of the Hebrew Bible, having יקראו for יקראו, in which case it is not possible that Jehovah should be the nominative to the verb; and moreover, if it be made the nominative, the first passage will not accord with the second, which the Rabbi must be well aware ought to be read, "And this is what he (or one) shall proclaim unto her, Jehovah is our Righteousness." All the tortuous skill that can be brought into operation, can never shew that the prophet says, Jerusalem shall be called Jehovah our Righteousness; and I believe it can as little succeed in bringing any valid objection against the renderings which I have mentioned; Rabbi H. S. knows well where to find the authorities on which I ground my rules for construing the verb קרא; and that there is, at the present day, no other possible method of discovering the ancient Hebrew

syntax, than by a careful and patient examination of the manner in which words are used, in all the different parts of the Hebrew Bible; this method I have carefully pursued respecting the verb *קָרָא*, and am thoroughly satisfied that my conclusion is borne out by every part of the sacred volume. What particularly confirms me in this is, that I made my search, before I possessed a Hebrew Bible that had the various readings, and found only one transgression of one of my rules, in Ezekiel xxxix. 11, but after having procured a Bible with the readings collected by Kennicott and De Rossi, I found the reading required by my rule, existed in some copies.

I am, &c.

W. A. H.

Newcastle-on-Tyne, Oct. 30, 1823.

JEWISH ANTIQUITIES.

NO. III.

In the treatise of Maimonides, called *Hilloth Teshuba*, the following curious remarks are to be found, relative to future rewards and punishments, and the times of Messiah. The arguments of many of the Jewish Rabbies concerning the law of Moses, which are related by Mr. Wolf, and the observations upon it by Rabbi Crooll and Rabbi Simonds, which have been given in the *Expositor*, are so exactly in consonance with Maimonides, that one might almost think they were taken from this ancient writer.

It is certain that the reward for observing the commandments is life eternal. When we keep the way of the Lord, it is written, Deut. v. 16, "That thy days may be prolonged, and that it may go well with thee."

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It is moreover certain, that destruction is the vengeance on those who forsake the right way, which is prescribed in the law; for it is written, "That soul shall be utterly cut off; his iniquity shall be upon him." Numb. xv. 31. The question then is, Why is it written in the law, if you obey, this shall happen to you; and if ye do not obey, this shall happen to you; if both the reward promised, and the punishment threatened, relate only to temporal things? Hunger, war, peace, power and humiliation, the dwelling in the land and captivity, prosperity and adversity; these are the words of the covenant: all these promises and threatenings are truth. Thus it has been, and it shall be thus again. All these good things of this world shall be given unto us; and as soon as we transgress the commands of God, all those bad things written in the law, shall come upon us. But after all, this is not the end of the reward, nor the end of the punishment.

The result of the matter is this. The Lord has given us the law, which is the tree of life. The man who does every thing which is written in the law, and has a perfect and a right knowledge of the law, he becomes by it worthy of eternal life—he deserves it on account of his works which he has wrought, and according to the multitude of the wisdom he has acquired and obtained; and the Lord assures us in the law, that when a man does the law with joy, and with a good spirit, and meditates on the wisdom of it continually, then God turns aside from him all things which might hinder him in the observance of the law, such as sickness, war, hunger, and the like; and he makes us abound with all those good things which give power to our hands, and strengthen them to fulfil the law; such as the fulness of things, and peace, and the abundance of silver and gold, that we may not be troubled all our days concerning the things of which the body is in want, but rather enjoy time and leisure to learn wisdom, and to obey the law, that thus we may be rendered worthy of eternal life. The Lord saith accord-

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ingly in the law, after assuring us of the temporal reward, "And it shall be our righteousness, if we observe to do all those commandments before the Lord our God, as he has commanded us." And thus also he has made known unto us in the law, that when we forsake the law, and are engaged in the vanities of this world, as it is written, "Jeshurun waxed fat and kicked," the Lord in his judgment will take away from those who forsake him all the good things of this world. When therefore they strengthen their hands to rebel, the Lord brings upon them all the evil, that they may perish in their wickedness; as it is written in the law: "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, (in abundance of all these things,) therefore shalt thou serve thine enemies, which the Lord shall send against thee." But if we keep his way, he shall bring to us these blessings in abundance, and shall turn away the curse, that we may become wise in the law, and be made worthy of the world to come. And thus it shall be well with us in that world where all is good, and where our days shall last for ever and ever.

By these means we obtain two worlds—a happy life here beneath, which leads to a life above, which is everlasting.

Now then, if a man does not purchase life eternal here beneath, with wisdom and good works, then all is lost, for there is nothing in the other world with which he can purchase it; for it is written, "For there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." And if we forsake the Lord, and lose ourselves in eating and drinking, then he shall bring upon us the curses, and take away the blessings, until our days are brought to an end, with fear and trembling; and we shall have no quiet heart, and no sound body, to enable us to do the commandment, and thus we shall be lost in the world to come. It therefore becomes evident that thus two worlds are lost; for whilst men are occupied in this world, in sickness and war, and hun-

ger, they cannot cultivate wisdom, and the commandments, by which they might deserve everlasting life. And, on this account, we, all Israel, and our prophets, and our wise men, have waited, and are waiting for the days of the Messiah, in the hope that then we may no longer be under the tyranny of kings, who do not permit us to devote ourselves to the law and the commandments as we ought, that we might find rest, and be multiplied in wisdom, and become worthy of everlasting life, and that the days may be hastened when knowledge, and wisdom, and truth, shall be increased; for it is written, "That the earth may be filled with the knowledge of the Lord, as the waters cover the sea;" and it is further written that "men shall no longer teach their brother and their neighbour;" and again, "I will take the stony heart out of their flesh." For the king who shall rise from the seed of David, shall be a man of wisdom greater than Solomon, and a great prophet, like unto Moses, our master, and on this account he shall teach all people, and shall instruct them in the way of the Lord, and all the gentiles shall come to hear him; for it is written, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." And the end of the reward, and the happiness which never ceaseth, and never decreaseth, shall be everlasting life.

In the days, however, when Messiah shall rule, the world shall pursue its usual course, but the government shall return unto Israel. For wise men said long ago, that the only difference between the days of the Messiah and this present time, is, that in the time of the Messiah, we shall no longer be subject unto the kings of this world.

According to the Turkish accounts, the Jews who dwelt formerly in great numbers in the town of Hammah, all left the place from the following circumstance.

A Turk who was neighbour to a Jew intended going to Mecca with his wife; and he desired the Jew to take care of three great pots of butter, which he committed to him till he came back from Mecca. Two or three months after the departure of the Turk, the price of butter increased. The Jew thought he might profit by this circumstance, in selling the butter, and buying other butter before the arrival of the Turk, when it should be cheaper. The Jew's wife approved of this scheme, and he immediately began to empty the pots, and to carry the butter to market for sale. He found at length a great sum of money which the Turk had hid in the pot of butter; and when the Jew saw this, he immediately gave up the idea of selling the butter, and examined the two other pots to see whether they also contained money, which was the case. Some time after, the Turk returned from Mecca, and asked to take back the butter, which the Jew gave to him immediately. The Turk then examined the pots at home, and found that the gold was gone. The Turk was confounded; as he knew not how to get back his money; for the tyranny of the Turkish government is such, that the Turks are obliged to pretend they have no money, lest the government should deprive them of it. If the Turk accused the Jew to the governor, the governor might probably take the money from the Jew, and keep it himself. The Turk therefore managed in the following manner:—He bought a young monkey, which he shut up in a room in his house, and he himself fed him, and did not suffer any body else to appear before the monkey; and the Turk every time he went to feed the monkey, put on a dress like that of the Jew who took the money. After some time the monkey was quite accustomed to him, and knew nobody else; he then one day desired the Jew to send his son to him, to carry some meat to his house, as he had nobody to carry it home from the market. The Turk previously had instructed his wife, that if ever the Jew's son should come, she should shut him up in a room. The Turk having sent the Jew's

son, she did according to the order of her husband. The father of the young Jew waited a long time, and when his son did not return, on the night approaching, he reclaimed his son from the Turk. The Turk replied that he knew nothing of him; the Jew then went to the Cadi; the Cadi summoned the Turk before him, and asked him what he had done with the Jew's son: he replied that the son had been sent to his house, but that unfortunately the son of the Jew had blasphemed the Deity, and was thereupon immediately metamorphosed into a monkey, and on that account he was ashamed to produce him. The Cadi gave orders that the monkey should be immediately brought before him; the monkey, the moment he saw the Jew in the dress in which he was accustomed to see his master, sprang upon him, and kissed him. The Turk addressing himself to the Cadi, said, "Do you not see how the child, although metamorphosed, knows his father?" The Cadi in his wisdom replied, "It is true, God is mighty above all things, and can do every thing." The Cadi said then to the Jew, "Dog, take your child, and go." The Jew, however, understood the trick of the Turk, and gave back the money, and the Turk gave him his son. The Jews of Hammah concluded from this, that the Turks at Hammah were more cunning than themselves, and therefore left the town. *Si non é vero, é ben trovato.*

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#### REMARKS OF CLERICUS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I have frequently heard it observed that many Jews are deterred from openly embracing Christianity by a fear of the displeasure, or, I should rather say, utter desertion of their relatives. I know a case of this description. There is now a Jewish family resident in England, with one of whom I am nearly connected; some of the



members of this family, would immediately embrace Christianity, was it not that they feel assured that the mother, who is far advanced in life, would disown them, and consequently their worldly interest be entirely blasted.

Should you think this worthy of insertion in your Expositor, you will much oblige one who is a sincere well-wisher for the conversion of the Jews.

CLERICUS.

## PROCEEDINGS OF THE LONDON SOCIETY.

### PALESTINE.

JOURNAL OF THE REV. W. B. LEWIS.

THE present journal of Mr. Lewis, which came to hand after the receipt of his letter from Aintoura, laid before our readers in the Expositor for October, contains an Account of his employment at Damascus, and of the first part of his journey from thence towards Aintoura.

*Damascus, Nov. 8, 1823.*—I am lodged in the convent of the Terra Santa. The Monks are civil, especially the superior; I find him very kind. I have seen Mr. Wolf, who is in the Capuchin convent; he tells me little can be done here at present among the Jews. The principal Jews are in prison, and the greater number of the others keep within, not wishing to be seen. The consternation which the late affair with the government of the country has brought on them, is very great.

*Nov. 11.*—It is said that the Jew Farkhi (the late chief secretary of the Basha,) and his party, were the cause of the troubles they and the Jews have fallen into. In this country, however, it is very difficult to know the truth. Farkhi's brother was the great man in Acre. He remonstrated with the Basha on account of the sufferings of the people; the Basha was enraged, and ordered the minister to be drowned. In revenge, Farkhi and his friends excited a quarrel between the Bashes of Damascus and of Acre, and finally involved them in a war. The Basha of Acre with the assistance of the Emir,

wanted to possess himself of Damascus, and become independent of the Porte. The Porte demanded his head, but Acre resisted, and held out a siege, until matters were brought to an amicable conclusion. On paying a large sum of money, the Basha was restored to favour. Abdallah then resolved to ruin Raphael Farkhi and the Jews; and the firman, which lately arrived, commanding the downfall of the minister and the imprisonment of the principal Jews, is said to have originated from him. It is expected to-day their liberty will be granted them, and on the payment of a less sum of money than was at first demanded of them. The person appointed secretary, &c. in the place of Farkhi, is Hammed Effendi. He was brought up a Christian, but last year, to save his life, denied the faith. These conversions happen every year in Damascus, as Christians may escape any punishment by embracing Mohammedanism.

*Nov. 12.*—I paid my respects to the Basha, and obtained the promise of a general Biourdy, and of protection during my stay. Yesterday, as I waited in the secretary's office, a singular exhibition took place. A naked man came in, and sat down amongst us, like the rest, with crossed legs. He was received with Turkish politeness, some kissed his hand, the Kalai was presented to him, and he smoked, and entered into conversation. I thought he must have been out of his senses, but I learned he was a Mussulman saint, and therefore permitted to do as he likes.

I went to visit Achmet Bey, who seems a liberal man. His father was

Basha, and so was his grandfather. He took much interest in speaking of England, and of the form of government, and of the studies pursued at the universities.

*Nov. 13.*—Official notice is brought of the death of the Pope, and masses are to be celebrated in consequence.

The superior complains of the Basha's demand for money from the poor Christians.

*Nov. 14.*—Set out with Mr. Wolf to call on the high-priest of the Jews. On the way going and returning, we met several Jews and conversed with them. Amongst them is the voice of trembling, of fear, and not of peace. We presented two of them with Psalters, and told many of them where we lodged, and that it would give us pleasure to see them. Two young men accompanied us home, and in Mr. Wolf's room we conversed some time. One of them seemed particularly attentive, and was thankful for the New Testament, as well as for a Bible and Psalter. The other asked anxiously for a Bible; we gave him a New Testament and Psalter.

In the afternoon I walked to the spot where it was said the heavenly vision appeared to St. Paul. It is not an English mile from the city, and the way passes through the Christian burying ground. The graves and tombs extend to the arch, formed of gravel and rude materials, with an inscription to mark the spot which is below, level with the adjoining road. Here the Christians of Damascus assemble on the 25th of January, and part of Acts ix. is read, and some ceremonies are used. Children, &c. dressed in white pass under the arch in procession, and they spend the day amongst the tombs. They maintain this to be the precise spot where the vision was seen by the apostle, but Mons. de Thevenot asserts the real place to be near a ruined village, called Caucab, about three hours from Damascus. The burying ground is extensive, but as usual in this country, is without wall or fence; it is the common property of all the Christians: and Greeks, Catholics, Maronites, Armenians, and Syrians, and Schismatics, who persecuted each other, lie buried

here in the same undisputed bed. One tomb distinguishes the grave of five Greek Patriarchs, the last of whom died this year. On the left, between the city and the burying ground, the sepulchre of St. George the martyr is shewn. He was porter at the city gates, and stoned to death because the Jews, who desired to kill the Apostle, supposed him to have assisted in his escape. I saw no inscription on the tomb. A square wooden railing surrounds it, supporting the shed, which protects it from the weather. Many miracles are alleged to have been wrought at this holy spot. Close to the city gates, which lead to the spot of St. Paul's conversion, is shewn a large window, now filled up, through which they say the Apostle was let down in a basket by the wall.

On my return, I visited the Greek church; a large building. In the outward court is a pulpit and an altar. On particular occasions, and in warm weather, the service is in the open air. There is a school for about eighty children; I promised some Testaments for their use. The Patriarch's house adjoins the church. The new Patriarch is not arrived.

*Nov. 15.*—It being the Jewish sabbath, I went to the synagogue with Mr. Wolf. Our presence excited much sensation; they seem not accustomed to see strangers. It was in the synagogue that the late arrest of the principal Jews took place. There are seven synagogues in Damascus; all of the Sephardin congregations. The synagogue we saw is spacious, there are no seats in the body of the building, as in the European synagogues, nor were there any places appropriated for the females. Some women were outside in the yard during the service; many Jews came round, and walked with us, and entered into conversation. When the others left us, the young man who had seemed attentive yesterday, followed us, and at length asked if we could give him the commentaries of the Rabbies on the books of Moses. Wolf told him we had no books of the Rabbies to give away, for we did not believe in the Rabbies. How then, asked the young man anxiously, can

we understand the difficult texts of Scripture? We replied, "Know the grammar well, and search out the meaning of the words, pray to God for his holy Spirit to enlighten you." He seemed satisfied, and promised to follow our instructions.

I visited the deserted convent of the Jesuits; it is very commodious, and besides the dining-room, chapel, school-room, &c. below, has up-stairs, nine good apartments.

Near this convent is the house where dwelt Ananias, according to tradition. Entering a yard, and descending a few steps, you pass into a large vaulted place, where they say dwelt the man who was commissioned to declare unto Saul of Tarsus the good tidings of great joy. "Brother Saul, the Lord, even Jesus that appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." It is now a deserted spot. A little old woman seems now the only guardian angel of the place. She told me many cures and wonders have been performed here.

I walked hence to the Christian hospital, which is an asylum for persons afflicted with leprosy, &c. It contains from thirty to forty, and is the only hospital in Damascus, perhaps the only one in Syria.

I visited the Armenian and Syrian convents. They are small, and there is little in either to interest. From the Syrian patriarch, who having been ill, received me in bed, I derived much information. His people dwell chiefly in Mesopotamia, and he resides generally near Merdeen. He said he had received some months ago a case of Scriptures for distribution; and that whoever pleased is allowed to read the Bible.

*Nov. 16, Sunday.*—Our devotions were interrupted by the Jews coming for books; they continued about the convent all day in great numbers. But the Capuchin friars complained much of our encouraging this "vile and cursed people." We could therefore only admit a few into the convent. The crowd was so great and so noisy at one time, that I suggested throwing tracts to them from a window, and it

was curious to see the scramble. The books we gave at the door, and I observed one Testament go through several hands, and many fought for it before it came to the proper owner. One might wish to see the Jews more orderly, but it was pleasing to observe their eagerness for the Scriptures. The violent conduct of the Priests, especially of one of the Capuchins, who seemed otherwise a good sort of man, was lamentable. He addressed the Jews, and spoke of them in violent terms, and displayed a most bitter spirit against these poor, but "cursed" people, as he called them; he seems an enemy to every measure for benefitting them. Amongst the Jews who came up stairs was a schoolmaster; we gave him a few books for his scholars; he said he had twenty-one boys under his care, and they paid him (each) twenty paras per week, and that there were other schools of the same kind under the direction of Celibe Raphael.

I visited the Syrian patriarch again, and spoke on the subject of the Jews. I asked if he thought they were to be converted to the Christian faith. He replied, "God knows." The Almighty, I replied, has declared, according to the Scriptures, particularly Ezekiel xxxvii. that they shall be converted. The time (rejoined the patriarch) is unknown. I answered, that it seemed fixed for the latter, or last days, and that many in England think these days are very nigh. I added, that of late, many Jews in Europe had embraced the Christian faith. The patriarch observed that here amongst the Turks, Jews cannot become Christians, and that the difficulty is also as great as on the part of the Mohammedans. I reminded him that the grace of God is sufficient to do much in spite of every difficulty, and that I considered it the duty of Christians to offer to the Jews the New Testament, and to pray for their conversion. In England, (I added,) Christians assemble in many places to pray in an especial manner for the Jews.

*Nov. 17.* Crowds of Jews came to the convent, demanding books. The Padre Precedente says, a Jew in the



crowd exclaimed, If they (the Jews) were in power, they would ruin the convent. This story excited much terror in the superior. He says every thing may be done here by money—that the Jews are rich; and they may perhaps be in power as formerly. He declares that the convent must not be made a synagogue. I have sold eight Arabic Bibles, and distributed several Testaments amongst Christians. The Christians are eager to receive the word of God, but the Padres give no encouragement.

Nov. 18.—Christians are coming to the convent for the Scriptures. One man produced a trunk, and begged me to give him Testaments in exchange for it; he said he wanted them for his friends in the country, he seemed very desirous, and I gave him seven Testaments. I conversed about the Bible with Achmet Bey; he was anxious to know which we read most in England, the law (i.e. the Old Testament) or the Gospel. After some explanation, I said I should send him an Arabic Bible if he would accept it, to read for the sake of curiosity. He condescended to accept my present.

In the afternoon, I visited the sepulchre of the forty sleepers, about two miles distant up the mountain, north-west of the city; the ascent is very steep, rough, and narrow, but the man who takes care of the place, though blind, hurried up quite alone from the bottom of the mountain, when he heard that visitors were coming. He is esteemed a saint by the Mussulmans. We were ordered to take off our slippers on entering the sanctified cave. All was darkness, but the blind man in a moment struck a light, and then there was a display of much Mohammedan ignorance and nonsense. I expected something here in the shape of catacombs; but the saint told a tale of wonders, and all was inexplicable. "Here you see (said the blind man) the hand of Gabriel, (a hand appeared formed in the rock above,) this is the very spot where Cain slew his brother, instantly the mountain rolled down to crush the murderer, but the great angel Gabriel, with his mighty hand, arrested the rock in its flight, and the

mountain has ever since been weeping day and night, see the tears how they drop from the eyes of this hard rock." The blind man then pointed to something like an open mouth and a tongue, but I said, Where are the forty sleepers, or giants, as some call them? "Look within these holes," he said. There is nothing to be seen, I replied, but the mountain. "At present (answered this wonderful saint) the sleepers are wandering on the seas far away, and going about the world, but every Friday they come here, and there are many men in Damascus, who see their shadow to this day flying up the mountain." I asked if these forty giants existed in the time of Cain and Abel. Yes, was the answer. He next told me something wonderful about some great prophet who visited this place, and standing up straight, he pointed out a hole in the rock, the size of his own head, and he appeared to allude to something about the prophet Elias. "And did this prophet exist in the time of Cain and Abel," I asked. "O yes," he replied. I was then conducted outside the grotto to see the forty tombs, and the stains of the blood of Abel. In a long covered place, are forty narrow flag-stones along the wall, arranged at equal distances. Spots of a red hue are visible on the mountain adjoining, and this he affirmed to be the blood of the murdered Abel. I asked, was not Noah's flood sufficient to wash away the blood of Abel? Yes, replied the devotee, but God designed this blood to remain, and here you see it, and all the English come to look at it. I was glad to leave all this folly, but it reminded me of too many stories of equal folly, and told with equal seriousness elsewhere, much nearer home. The trouble of ascending to this place is repaid, however by the view which it affords of the city, and surrounding gardens. At the bottom of the mountain is the large village of Salhai, and on the declivity there are many Turkish monuments scattered about.

Nov. 19.—According to promise, I dispatched an Arabic Bible to Achmet Bey. The Scriptures are much desired by the Christians. They particularly

ask for the full Bible; but the New Testament is very acceptable.

I gave to one of the priests six Testaments, at his particular request, for some of his friends.

*Nov. 20.*—Christians in great numbers came asking for books—I was obliged to send many empty away. The Padres were angry, and one of the Capuchin Friars who spoke so ill of the Jews the other day, used nearly the same language regarding the Christians to prevent our giving them the Scriptures. Some of the priests complain that now they are persecuted by Jews, as well as by Christians asking for books as they pass through the streets. It is reported at the convent, that the chief Rabbi has called in the books distributed amongst the Jews, to burn them.

I had a long conversation this evening with the Padre Precedente. He spoke of the English travellers he has seen from time to time: he had not observed religion in any of them, but he had never seen any thing immoral or reproachable.

*Nov. 21.*—There were many supplicants at an early hour for the bread of life. There is a large day-school of about 150 children attached to the convent. These young people, with others, have manifested a great anxiety for the Scriptures. They have only been used to read the book of Psalms. I asked the Padre Precedente why the children are not to read the Gospels even as a first book. He and another priest answered that the Gospels are too holy to be put into the hands of children. Many of the children, however, are now provided with the New Testament; and this was not done in a corner. They are chiefly Greek Catholics. There is another school a short distance from the convent for from sixty to seventy children.

The Christian population of Damascus is estimated at about 12 or 13,000; of whom 3,000 are of the Greek Church. From 7 to 8,000 are Melchites or Greek Catholics, who having no church, are obliged to attend the chapels of the Latin convents. The other Christians are Maronites, Syrians, and Armenians. The

Jews are considered about 4,000, or nearly 1,500 families. The Turkish population is differently estimated, from one to 200,000 souls. I should think it is not below 150,000. Mohammedans in general are termed Turks as well as Mussulmans in this country.

*Nov. 22.*—I visited the Greek Bishop of Ptolemais, or Acre. I had a long conversation with him and some strangers who were present. We spoke of the Bible and other religious societies of England. They seemed interested; and one of the strangers, a layman, seemed an intelligent man, and well acquainted with the Bible. He is the first person I have seen in this country able to refer to texts of Scripture, and to argue on religious subjects in a right spirit. I took occasion to mention the subject of the Jews, observing, that I considered it the duty of Christians in the present day, to pray especially for the conversion of the Jews. The person I have alluded to immediately replied, The Greeks always pray for the Jews; for every day they pray for the salvation of all men; and he referred to passages of the Bible, to show that there is no difference in the sight of God, between Jews and other men. Why therefore, he asked, should we pray in particular for the Jews? I replied, that I agreed with him in opinion, that, according to the Scriptures, there is no difference in the sight of God, between Jews and Gentiles: that before God, all men by nature, are equally in a state of sin and of condemnation; and that the heart must be purified by faith. But, nevertheless, I must insist on the particular duty of praying for the Jews, as the greatest blessings are promised to the world when the Jews are converted.

The patriarch's deacon expressed his willingness to take Bibles, and sell them for me. I shall therefore write to Beyrout for books, and commit one case to his care, for the use of the Greek Christians, and another case for the Catholics. I shall get another for the good Maronite little priest, Michiali, to dispose of. This Maronite priest, who lives opposite the



Capuchin convent, appears well disposed towards our objects. I see him daily, and generally some Catholics are present, and we speak of the Bible, and of the truths it contains. There was a person present to-day asking for a Bible, who, on my remarking that I was not aware the Christians of Damascus wished so much for the Word of God, replied, "Is it not about Jesus the Messiah? and therefore should it not be received with gladness by Christians?"

*Safed, Nov. 27.*—This place is a day's journey, or about nine hours from Damascus; I should have set out yesterday but as there are always delays, it was eleven o'clock to-day before we started. Owing principally to a Jerusalem Turk who joined the party on the road, he and I lost our way. We wandered all night without seeing a creature to direct us. In the morning, by the barking of dogs, we came up to a troop of Bedouin Arabs who were sleeping under their tents with a flock of goats, &c. We engaged one of them by a present, to mount his mule, and show us the way to Safed. In about three hours we arrived, and, thank God, in safety.

*Dgiber, Nov. 28.*—I came on to this little place, which is between four and five hours further, accompanied still by the Jerusalem Turk, as well as by a messenger from the Basha of Damascus, on his way with a commission to Acre. There is here a good mosque in the midst of some miserable hovels. In one of these we took up our quarters, surrounded by cows, horses, dirt, dogs, &c. in abundance. Our animals and ourselves were ushered into the same little hovel, worse than the out-house of an English farm-yard. Before we could be seated, we had to sweep out clouds of dust and filth before us. After many hours' delay, some miserable food was obtained, but no bed or covering could be had. I lay on the hard floor like an Arab, and felt most keenly, the wind and piercing cold which penetrated the mud walls, and the door, which was full of holes from top to bottom. To add to the unpleasantness of the scene, the horses which

were close to us, began fighting in the night. I was glad to see the morning.

*Safed, Nov. 29.*—I should have enjoyed the ride from Dgiber but for the rain and fog, which continued nearly until I arrived at Dgezer, the distance of seven or eight hours. The road lay over hills, and over a mountain formerly called Hermon: shrubs and full grown trees presented themselves in every direction. I thought of happy England, as I was about to cross the Jordan, and to enter the land of the tribes of Israel. On the descent to Dgezer, I was gratified by an unexpected, but distant view of the lake of Tiberias, or sea of Galilee. The upper, or little Jordan, is no contemptible river. At the bridge called Dgezer, it is said the patriarch Jacob crossed with his staff and retinue. The bridge is called, by the Arabs, the bridge of the daughter of Jacob. On this side Jordan I had a sight of the ancient waters of Merom. This little lake lies a short distance higher up.

The bridge divides the Pachalic of Damascus, from that of St. John d'Acre. At this place, a man in the name of the Basha of Acre demanded *Cafer*, not only from myself but for the men belonging to me, who had passed two or three hours before. I told him I was an Englishman, and should not pay, as Europeans are exempt. He insisted a long time, but when I asked him his name, and wrote it down in my pocket-book, and asked him how much he wished for, assuring him I should represent it to the Basha, he refused taking any thing.

In the afternoon I pursued my journey to Safed. The ascent from the river is at first easy, but it becomes steep and circuitous. It was quite dark when I reached the khan, where I found the muleteers and servants, who had arrived about two hours before me.

The khans or muleteer-inns of the country, are strange looking places. They are long, vaulted buildings, without windows, or a hole to admit air or light, except the door or gate-way, which is shut at night. They contain a great number of cavern-like recesses right and left. These are all

darkness and filthiness. Indeed, the khans resemble more a set of dens for robbers, than places of repose for peaceable travellers. The khan of last night, as is frequently the case, was filled with mules, horses, camels, men, and asses. We were so closely packed together with animals and baggage, as to render it very warm; and in the morning, one of the mules was found dead. These are some of our little trials; but, thanks to the Almighty, all is now well.

*(To be continued.)*

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MR. WOLF'S JOURNAL.

WE have to present to our readers the first part of a new series of Journals from Mr. Wolf; transmitted under the date of the 15th April last from Bagdad.

As I am now, God be thanked, safely arrived at Bagdad, in the land of Babylon, I hasten to submit to your view the Journal of my proceedings in Mesopotamia and Assyria.

Feb. 4, 1824.—John Barker, Esq. came in the afternoon to Mr. Maseyk, to take his last farewell, and kindly gave me letters of introduction from Messieurs Barker, Maseyk, and Eliau de Picciotto, for gentlemen in Bagdad. I left Aleppo in the afternoon, with a servant, and in the company of a Frenchman with his two servants, and 150 Turkish merchants. We slept an hour distant from Aleppo in the open air, in the gardens of Ali Bab Allah.

Feb. 5 and 6.—We remained in the village Tillahr, twelve hours from Aleppo, as it was very rainy weather.

Feb. 7.—I slept in a stable in the village Karakos.

Feb. 8.—We arrived in the town called Beere, situated on the bank of the Euphrates, which I passed in a boat.

The Euphrates is called Frat by the Jews and Arabs; and by the Turks, Murrat. Who can pass this river without feelings of devotion? Euphrates went out from Eden, to water the garden. Abraham the Hebrew, must have passed the Euphrates at Beere, when he went from Orfa, (anciently

called Ur of the Chaldees) into that land which God shewed to him.

At Beere, there are 15,000 Turks who are rebels against the Sultan. For twenty-five years, they have not paid any tribute. Here are likewise a few Armenian Christians, with three priests, who live in great ignorance.

At Beere, there is likewise a great number of immense holes and rocks, many of which holes are fitted up for khans, in which travellers lodge. We took up our lodging in one of them. The Church of the Armenians is formed of one of these holes. "Go to Euphrates, and hide it there in a hole of the rock." Jeremiali xiii. 4. These holes, therefore, we see, were proverbial in the days of Jeremiah.

I met in the hole which we occupied, a Jew from Orfa, which place the Jews still call Ur Kasdim, Ur of the Chaldees. I had a long conversation with him about Jesus Christ. I gave him tracts, and a Hebrew Bible and Testament. The Turkish soldiers demanded tribute from the Frenchman and myself; we went to the governor, and as I had a firman, the governor gave orders that they should not take one single penny from us.

Feb. 11.—Orfa is surely a place worthy of particular notice.

This city, which is known in Church History by the name of Edessa, is called Orfa by the Turks, Rahha by the Arabs, and Ur Kasdim, *i. e.* Ur of the Chaldees, mentioned in Genesis, xi. 28. by the Jews; and this city is considered, as well by the Turks as the Jews and Christians dwelling there, as the real birth-place of our father Abraham. Haran is eight hours distant from Orfa. The Jews go from Orfa to Haran, to the sepulchre of Terah, the father of Abraham; and a half an hour distant from Haran is a village called Telfeiden, the birth-place of Laban, where Jacob kept the flock.

I delivered the letter of introduction I had from Mr. Maseyk to Signor Yunan, a Syrian Christian, and introduced to him also the Frenchman, who was not, however, a very agreeable companion. He received us with the greatest kindness, and procured us convenient rooms in the

khan. The Syrian Bishop, however, was displeased, that I did not take up my lodging in his residence, for I was strongly recommended to him by their patriarch from Damascus; he ordered that the letter of their patriarch should be read in the churches. I presented to him an Arabic New Testament, and sold some to others. The Bishop told me, that the Bible Society would do well if they would print the Turkish New Testament with Syrian characters; for the Syrian Christians at Orfa, that is, the greatest part of them, speak Turkish, and read and write it with Syrian characters. As I am no longer in want of the letter of the Syrian patriarch, written to the Syrian churches in Orfa, in the Turkish language, with Syrian characters, I send it to the Bible Society, in order that they may understand the better what I mean.

The Bishop Gabriel, this is his name, invited me to attend the next day at the service in their church. I accepted the invitation, but I begged him to dispense with my kissing either the cross or image, and to permit me to read the Gospel in Arabic to those Syrians, who understand the Arabic language, during the ceremonies of the mass; he granted me both requests. I read then, dressed as a Syrian priest, the third chapter of St. John, and expounded it. After the mass was over, I laid aside the Syrian dress which had been given me in the vestry, to put on during the lesson.

After the church service was over, I breakfasted with the Bishop, I then called likewise on the Armenian Bishop. There are at Orfa 200 Syrian, and 2,000 Armenian families, with two large and ancient churches.

There are fifty families of Jews at Orfa: the principal Rabbies called on me, and even their chief Rabbi, whose name is Haim.

Rabbi Haim. Blessed be thou, who comest here to Ur of the Chaldees, in the name of the Lord!

I. Blessed be thou, O Rabbi, at Ur of the Chaldees, in the name of the Lord.

Rabbi Haim. I have heard, that you are a wise man, and the Talmud says,

that the wise men push one another like oxen, and as I am a wise man, let us push together, for I have read (the Lord be blessed) the law and the prophets, Jarki, Sohar, Shulkhan, Orakh, and Rambam, I know, therefore, to push with my horns!

I. Prepare your horns, O wise man, and push!

Rabbi Haim pushed me with his rabbinical horns more than an hour, without having been interrupted by me; after this I said to him, Verily, verily, I say unto you, that you may be the wisest man on earth, but you cannot enter the kingdom of heaven, except thou art born again.

Rabbi Haim. I do not understand you.

I. Thou art a master in Israel, and hast read all the rabbinical books, and knowest not these things! And thus I continued to proclaim to him and the other Jews present, the great antitype of the paschal lamb, the seed of Abraham, by whom all the generations of the earth were to be blessed. I proclaimed to him Jesus Christ, the saviour of the wise, the saviour of the ignorant, the saviour of the rich, the saviour of the poor; Jesus Christ, whose power knows no bounds, whose wisdom knows no number, whose kindness knows no measure, who, by faith in him, will bring us to the magnificent court of the King of Heaven!

I gave to him and to two other Rabbies, two Hebrew Bibles and three New Testaments: twenty other Jews requested New Testaments, but I was not able to supply them. They confessed to me that they never before had heard any one speak of Jesus Christ in this manner.

I went to see the cave where the Jews, as well as Christians and Musulmans at Orfa, pretend that Abraham was born. The Jews, Turks, and Christians, all call that place, with the fiery furnace, into which Abraham was cast by Nimrod, Khalil Rahman, i. e. the beloved of the merciful. The Turks in Palestine call Hebron also, Khalil Rahman, because Abraham, Isaac, and Jacob, were buried there.

Midrash Raba, and other Rabbinical writings relate, that Nimrod came

to Ur of the Chaldees, and made an attempt to compel Abraham to worship idols, but in vain. Nimrod, therefore, gave orders to cast Abraham into a fiery furnace, which was done; but the fiery furnace was immediately turned into a river, and Abraham was saved.

This tradition is believed at Orfa by Turks, Christians, and Jews, and they to this day perform their devotions every year near that river, which I saw myself. The river abounds with fish, which approach the shore, as soon as they perceive any one come near it; for as it is death to catch the fish of this sacred river, they are never disturbed, and on the contrary, are fed by those who pass by. The Turks and Christians who accompanied us, cast bread into it, and I did so myself: but whether that river was formerly a fiery furnace, as the pushing wise men tell, and as the inhabitants of Orfa believe, I must leave to the French Editors of the *Journal L'Ami de la Religion et du Roi*, to decide. The Mussulmans have built a mosque near that place.

Ephreim Syrus, called Mar Efram by the Syrians, was born at Nisibin in the fourth century, and he spent the greatest part of his life at Orfa, although he never was a priest. The Syrians have notwithstanding, the liberty of numbering him among the principal fathers of the church. His writings are voluminous, and breathe the spirit of pure Christianity, he is buried at Orfa, and the Turks there number him among their Prophets.

No Protestant missionary ever trod this ground. I deem it therefore not superfluous, to give you some hints about the present state of government at Orfa.

Orfa is governed by a Pasha, who is appointed by the Sultan of Constantinople; but that Pasha never dares to reside at Orfa, as the inhabitants openly avow themselves rebels against the Sultan. The Pasha therefore resides at Marash, two days distant from Orfa. The governor of Orfa, Ibrahim Khalil Agha, is at the head of the rebels, and to him the inhabitants pay

implicit obedience. Two months before my arrival at Orfa, a Tartar arrived there from Constantinople, with the firman of the Sultan demanding tribute; the governor immediately ordered them to hang the Tartar with the firman in his hand, and to expose his body to public show. The Tartar was immediately put to death, and the thunder of cannons and the shouts of the people announced their approbation of the governor's conduct. "This," said they, "is the tribute we give to the Sultan who dares to send a dog here to demand tribute from the inhabitants of that city, where Abraham, the beloved of the Merciful, was born. We know no Sultan: God preserve the life of our governor, of Ibrahim Khalil Agha." This governor lives in splendor like the Pasha of Egypt. When I called on him, I showed him my firman; he did not, as the Pasha of Damascus himself did, kiss the firman, but he looked at it in the most contemptible manner, in the presence of the Mufti. He treated me however kindly, and promised me his protection. He never takes money from Turks, but extorts money from the poor Christians and Jews.

Calmet tells us in his Commentary on the Book of Jesus, that Ura near Nisibin, is the ancient Ur of the Chaldees, but I have asked during the whole of my journey from Orfa to Nisibin, for the town Ura, and nobody knew it; it seems, therefore, that Calmet was misinformed.

Two days distant from Orfa, is Rumkalal, the castle where the celebrated Nerses Ghelayensis the Armenian patriarch, was born. As at Haran there are neither Jews nor Christians, the excursion would have been a matter of curiosity merely; I therefore gave up the idea of going there, which would have cost me twenty dollars, as I should have been obliged to take soldiers with me.

On account of the danger of the road from Orfa towards Merdeen, we took with us a soldier, who was ordered by the governor to accompany us; and besides this, we took a letter from the governor to the chief of the Kurds at Kulajick.

Feb. 14, 1824.—We arrived in the village called Kermutsh, wholly inhabited by Armenian Christians. They have one church and two priests. The priests called on me, and having told them the object of my travels, they asked for Armenian Bibles. We were treated very hospitably in the house of an Armenian Christian.

Feb. 15.—We arrived in the village of the Kurds, called Kulajick. The Agha for whom we had a letter, was not at home; and now began our sufferings. In the morning we dismissed the soldier of the governor, who was not content with four rupees, although the governor had told us that we must not give him one single barra (penny).

Here we lodged in a stable, where horses and cows stood, and which was the respectable parlour of the chief of the Kurds. We were obliged to keep awake the whole night, for fear of robbery. We took two Kurds as an escort with us, but they left us on the road, and were only induced to go with us to the next village by the promise of a considerable bakhshish, i. e. present.

Feb. 16.—We arrived in the Kurdish village called Masar; we again took with us a Kurd for our escort, who, like the former, left us on the road, so that we were obliged to continue our journey without knowing the way, and thus we arrived at a village inhabited by hospitable Arabs, called Nabi Agub, Prophet Job. Turks and Arabs perform their pilgrimage to this place, and they pretend that Job, mentioned in the Bible, was born and buried there.

Job (or Agub) is the present chief of these Arabs.

It is remarkable that the name of the present chief of this village is Job (Agub Agha), the son of Pasha Tamir. He was absent, and six hours distant from Nabi Agub when we arrived there. He has 80,000 Arab families and Kurd families under his command; he is the most mighty Nomade in the desert; the whole country around him trembles at his name; his integrity and justice are highly praised by Christians and Jews. Although a

Nomade to whom the Sultan never could get access, he pays respect to the Sultan, and sends him presents, and at the Sultan's command he takes the field against those who rebel against the Sultan. Wretched the man who resists Job's power. If we had known this before, I should have paid him a visit, and two men of his would have sufficed to bring me safely to the gates of Merdeen. I learnt this afterwards from the Archbishop of Merdeen, and heard it again at Kuselli, from Mr. Shamaun. I should therefore advise every traveller and every missionary passing this way, to obtain a letter from the Pashia of Aleppo for Agub (Job) Agha, and to eat bread and salt in the tents of that mighty patriarch, then he will never be troubled by the Kurds as we were. Oh, that he may know, like Job of old, that his Redeemer liveth, and that his Redeemer hath already stood upon the earth.

(*To be continued.*)

~~~~~ POLAND.

LETTER FROM THE REV. A.
M'CAUL.

THE following communication has lately been received from the Rev. A. M'Caul, dated Warsaw, Sept. 20, 1824.

Since my last, I have experienced little in the way of disputation with Jews, that is new or interesting. Those Jews who have disputed, have brought forward old objections, and have received the usual answers. I must remark, however, that but few disputing Jews visit us. Most of those with whom we have to do, come either to hear our opinions, or directly to receive Christian instruction. There are also several infidel Jews, who feel dissatisfied with their philosophical principles, and desire to know something better. These men confess openly, that they have no peace; and our intercourse with them, is, for ourselves, peculiarly instructive, as we see how little unassisted human reason can do,

either in purifying the soul, or making it happy. One who formerly belonged to this class, but who for more than a year has known something of the sweetness of the Gospel, said to me lately, "So long as I was a philosopher, I changed my system every year, and yet I could not find peace in any." He is a man of education, and of great repute here as a physician. He has been kept back from baptism by respect for his father. The latter, a man 63 years of age, is now here on a visit to his son, who has laid open to him the whole state of his mind, and has been treated with the greatest candour and tenderness by the father. I have also had two long conversations with this gentleman, and must respect him as a person truly in the fear of God, and an enquirer after the truth: the great stumbling-block is, that he does not know himself as a poor lost sinner, but seeks to be justified by his own righteousness. I have, however, strong reason to hope, from his truly earnest state of mind, that the Lord will enable him to find the truth. The son lately mentioned to me a circumstance, which you may perhaps find interesting. He was called to attend a sick person. He found his state dangerous, and began to speak to him upon the only way of acceptance through the Lord Jesus Christ. The sick man, though a nominal Christian, answered as an infidel. The physician warned him earnestly, told him that he was only young in his experience of the Gospel, and advised him to send for one of us, but the other was too hardened. This made a very peculiar impression on me. I cannot but regard it as something uncommon to see a Jewish physician preaching the Gospel to a dying Christian. Amongst the Polish Jews, two came lately, expressing a wish to be baptized. We told them, that they had nothing to expect but instruction; we have, therefore, seen no more of them. Another, an old man, came out of curiosity. After some conversation, I asked him, did he believe that a Messiah would come? He answered, Ycs. I then asked him, what he expected to gain thereby for himself? He replied, I

am now an ox dealer, and have a pretty good business; but when the Messiah comes, I shall be able to sell much more, as it will then be permitted to eat the hind quarter. Such was his hope, and there are multitudes of Jews in a similar state.

Mr. Wendt is now on a journey; and Mr. Hoff, who has lately returned, will send his journal in a few days. In the last letter of Mr. H., he has communicated the baptism of L—, a young Jew of unfeigned piety, and of very considerable talents. He has been two years visiting Mr. Becker and Mr. Hoff, and has for some months past been with Messrs. Wendt and Hoff. The account of the baptism, as follows, is extracted from Mr. H.'s letter:—"On Sunday, September 5th, the service began, as usual, at nine o'clock. Mr. Wendt preached from Isaiah lix. 20. He showed, 1. What the Messiah is. 2. When he should come. 3. The fruits of his coming. After the Sermon, L—, with his sponsors and myself, approached the altar. The church was so full that it was with difficulty that we could get to it from the vestry. Several of the persons holding situations under government were also present. Fortunately a new built gallery was just ready, and admitted a considerable number of persons. Mr. Wendt began the ceremony with a fervent prayer. I then addressed the congregation upon the subject of the conversion of Israel; and afterwards L—. (A considerable number of Jews was present.) After this followed a catechetical examination, upon the points of the Christian faith. The manner in which he answered, astonished all present. I then read a confession of faith drawn up by the candidate, and then baptised him. After the baptism, we besought the Lord God to give his grace. This was done with imposition of hands. In conclusion, brother Wendt delivered an exhortation to the congregation, and to the new convert.

The following Sunday, Sept. 12th, another Jew was baptised by Mr. Diehl. His history is a little curious. He had had for a long time a desire to receive Christian instruction and baptism, but was prevented by his wife,

who was much opposed to Christianity. About four months ago, it pleased God to call her out of this world. He immediately came to Warsaw, a distance of 200 English miles, as there is no Protestant clergyman in the neighbourhood. He was, however, afraid to ask the Jews where we lived, and some Christians of whom he enquired could not tell him. On this he returned home. After some weeks a Warsaw Jew had business in that part of the country, and related the circumstances attending the baptism of Constantia, and mentioned also the place where she lived. This was exactly the information which the other desired. He thereupon came to Warsaw a second time, and found our house. He walked backwards and forwards before the door for a long time, but was afraid to rap, as there were several Jews about; at last the door was opened, and he ran in. He told me his history; that he was a man of some property, a soap boiler by trade; that he had left his business, and come to Warsaw solely for the purpose of being instructed and baptised, and that he was willing to remain one month, but that he could not be longer absent from his business. He at the same time produced the official papers from the district magistracy, to show that his statement was correct. I asked why he had not gone to the Roman Catholic priests in his neighbourhood, as it would have saved the expence of his journey, and would have been more advantageous to him in this country. He replied, I do not wish for baptism in order to gain any thing by it. I wish to know the truth as it is in the Bible, &c. I asked him, had he any other business in Warsaw. He assured me he had not. I asked him, solemnly and before God, to tell me if there was any secret motive. He replied, If there was any secret motive, I would not become a Protestant, neither would I have made this long journey, by which I must so long neglect my business, and suffer positive loss of money. I then told him that I would give him instruction, but that I could not promise to baptize him. He replied, that as he had come a second time to Warsaw, he

would not go without instruction. I gave him a Jewish New Testament, and Mr. Moritz's Tract against the Toldoth Jesu. The next morning he returned. He knew every argument in the Tract, and had read the gospel of Matthew, so as to be able to answer every question without exception. I now asked, if he knew what it was to pray to God aright. He answered, I will tell you the truth; since I have left home, I have not used the Jewish prayers, and I do not know any other. I spoke to him on the nature of prayer, and gave him Tract, No. 9, in which are questions for self-examination. When he returned the next day, I was much astonished by the effect which these questions had produced. The first thing he said to me was, "Oh Sir, I appear to myself to be in a new world; I find that I never have kept one of the ten commandments." This was exactly the state of mind in which I desired to see him. I therefore explained to him the curse of the law, and the doctrine of atonement. Thus we went on week after week until his time was almost expired. In three weeks he had read and made himself master of four Tracts, of the four Gospels, the Acts, the Epistle to the Hebrews, first four chapters to the Romans, and some odd chapters in the Epistles to the Corinthians and Philipians. Except the time that he spent with me during instruction and family prayer, he spent the whole of his time in the room of a pious German tailor, reading incessantly; so that it was evident that he had no other business in Warsaw. I was now in considerable perplexity. The newness of his acquaintance with divine things almost determined me against permitting him to be baptized, at the same time all other circumstances spoke for it, especially as he was no young man, being 38 years old; and I did not feel myself justified to send him home, and thus expose him to the temptation of turning Jew again, or of being baptized elsewhere. After mature deliberation, I determined to cross-examine him in a very solemn manner, and if his answers proved satisfactory, to admit him to baptism. The sum of his answers was, that he

wished to be saved; that he thought there was no salvation but through the atonement of the Lord Jesus, and that his desire was to live a new holy life in the service of God." I therefore took the necessary steps, and on Sunday, the 12th of September, in the afternoon, he was baptised by Mr. Diehl, after the second lesson. I preached from Isaiah lxii. 10—12. The church was much crowded, and very many Jews present. The baptism of this person opened the way for the baptism of a young man, twenty years old, who had visited us for eight months, and of whom we have good reason to hope that the Spirit of God has long since begun a work of grace in his heart. As a Jew, he was very strict in his religious observances, and according to the simple account which he gave of himself, had frequently very deep convictions of sin. These forced him to be doubly strict in following the directions of the Talmud, in order to obtain forgiveness. He was brought to me by another young man. Our conversations were at first entirely remote from controversy, being simply on the nature of repentance and prayer as set forth in the Old Testament. These made a deep impression on him, and gradually led the way to the doctrine of atonement, and so to the Messiahship of the Lord Jesus. At first all appeared easy; he found no difficulty except in external circumstances. These were indeed bad, for as soon as the Jews found out that he visited us, they withdrew from him their monthly contributions by which he was supported, as is usual amongst young men studying the Talmud. He lost also his food, was forbid the houses of those who had been friendly, and was, in a word, stript of every thing; they even attempted to use their influence with the police to have him transported: but here it pleased God that our influence should be the strongest. In this distress, a tradesman promised to take him on trial; but he had not been long here, before the persecution and abuse of the journeymen compelled him to give this up. Now, too, he began to doubt very much concerning the Deity

of the Lord Jesus Christ. His situation was altogether deplorable. An old Jew, however, gave him just at this time, permission to teach his two children Hebrew, for which he gave him 7s. 6d. per month; this kept him from starving. A diligent and anxious investigation soon relieved him of his doubts, and much improved his spiritual state; but still we knew not what would become of him. Out of this difficulty we were relieved by a proposal of the Israelite, whose baptism I have above described. He offered to take him with him and teach him the soap-boiling. As he was already prepared as to knowledge of Christianity, and as we hope, also, of Christian experience, I baptized and received him into the church of Christ on Sunday, the 19th of September. After the baptism, Mr. Wermelskirk preached from Ezekiel xxxvi. 25—27. It being usual in the Polish Reformed Church that candidates for the ministry should preach before ordination, the church was full, and very many Jews attended, several for the first time. The baptismal form of our English Church made a deep impression on all present. Several Jews afterwards expressed the pleasure which they had felt in being present.

Since the above baptisms, I have had two applications; one from a Jew, the other from a Jewess, to be received as candidates for baptism. Their motives appear to have been improper, for after I had explained to them that they were to expect no temporal assistance, they came no more. Our visits from other Jews still continue, and we seldom have evening prayer that some Jew is not present, frequently several. Indeed, if we only wished to interest you, we might write oftener and say more, but we are fearful of raising expectations that may not afterwards be realized. For some time, the number of Jews attendant on the German services has diminished; last Saturday they were as few as six. We attribute this, however, to the preparation for the day of atonement, which will be on Saturday.

DOMESTIC.

BRISTOL AUXILIARY SOCIETY.

THE Ninth Anniversary Meeting was held in the Music Room, Princes-street, on Tuesday, 21st October, 1824. H. Hassell, Esq. (Mayor of Bristol,) in the Chair. The room was most respectably and numerously filled at an early hour, and the Report having been read by the Rev. W. L. Glover, the Resolutions were moved and seconded by the Hon. and Rev. L. Powys, Revs. B. Woodd, T. T. Biddulph, R. Brodie, F. Elwin, M. Brice, W. Day, S. Field, W. A. Evanson, C. Ramftler, and Charles Penney, Esq., the Rev. Dr. Brydges, and the Rev. J. Whish.

The income of this Auxiliary has been nearly doubled since last year, and within that period, about £1,200 has been remitted to the Parent Society. Of this sum, the Committee acknowledge with gratitude, £600., bequeathed by the late Miss C. D. Fripp of Bristol, and £275. as the produce of the Ladies' Association. It was also announced at the meeting, that a legacy of £50. had been left to the Society within the last few days, by the late Mr. Curtis of St. Mary Redcliffe. The amiable and venerable Mrs. Hannah More, whose valuable life is still preserved in health and comfort, sent her customary donation of five pounds. A donation of one guinea from a maid servant, who wished her name to be concealed, excited interest at the meeting.

The anniversary sermons were preached as follows. By the Rev. Basil Woodd, on Tuesday evening, 19th October, at St. James, (Rev. T. T. Biddulph, Minister,) and on Wednesday morning, 20th October, at St. Mary Leport, (Rev. — Grinfield, Curate). By the Rev. W. A. Evanson, on Wednesday evening, 20th October, at St. Philip's, (Rev. W. Day, Vicar,) and on Friday evening, 22nd, at St. Thomas's, (Rev. J. Whish, Rector,) also by the Rev. T. T. Biddulph, on Sunday morning, 24th, at Bedminster, (Rev. J. Whish, Rector,) also by the Rev. W. L. Glover, on Sunday evening, 24th, at St. Michael's, (Rev. J. Knight, Rector.)

MONMOUTH.

THE Ladies' Association, (established last year,) held its first anniversary, on Tuesday, 26th October, at the Town-Hall, Monmouth, Rev. H. Barnes, Vicar of Monmouth, in the Chair. He commenced by reading the Report; which detailed the progress of the Association. Resolutions were proposed by Revs. B. Woodd, Ashe Gabbe, F. Close, G. Ridout, H. Gipps, and W. A. Evanson.

A sermon was preached at the Parish Church on the preceding evening, by the Rev. F. Close. Collections at the sermon and meeting, £12. 4s. 4d.

A sermon was also preached on Tuesday evening, by the Rev. F. Close, at Brampton Abbots, near Ross, (Rev. Rob. Strong, Vicar.)

HEREFORD.

THE third anniversary of the Hereford Ladies' Association, was held in the Town Hall, on Wednesday, 26th October, Rev. Robert Strong, Rector of Brampton Abbots, in the Chair. The Report was read by the Rev. Benet Hoskins, Vicar of Bacton, and the resolutions proposed by Revs. B. Woodd, H. Biss, C. J. Bird, W. A. Evanson, Thomas Higgins, Henry Gipps, George Woodhouse, and F. Close.

The Rev. W. A. Evanson preached the same evening at St. Peter's Church, (Rev. H. Gipps, Vicar.) The collections at the sermons and meeting amounted to £65., beside £37. collected by a sale of Ladies' Fancy Work. This is a considerable increase beyond the collections of last year.

CHELTENHAM.

WE have much pleasure in announcing the establishment of an Auxiliary Society in this important station. A meeting for that purpose was held on Thursday, 28th October, in the Assembly Room, the Rev. C. Jervis, (Vicar of Cheltenham,) in the Chair, and an Auxiliary Society, was regularly organized, of which the Rev. C. Jervis became President, Rev. D. R. L. Moxon, Treasurer, and Rev. F. Close, Secretary. Resolutions were proposed by the Revs. B. Woodd, H. Sillery, (T. C. D.), W. A. Evanson, H. Hore

(of Wexford), G. Hodson of Gloucester, and F. Close.

The Rev. Charles Jervis having collected above £100. in the spring of the year, after two sermons which he preached in behalf of the Society, no collections were made in the churches on this occasion; but the contributions at the meeting and subsequently, ed to above £50.

ANNIVERSARY OF THE CAMBRIDGE AUXILIARY SOCIETY.

ON Sunday the 31st of October, the two anniversary sermons were preached in Trinity Church, by the Rev. Wm. Marsh, A. M., Vicar of St. Peter's, Colchester. Collections, £57.

On the same day, the Rev. C. S. Hawtrey preached in behalf of the cause at Chatteris, (the Rev. Dr. Chatfield, Vicar,). Collection £6. 17s.

On Tuesday morning, Nov. 2d, the Anniversary Meeting of the Cambridge Auxiliary Society was held in the Town Hall, and attended more numerous than on former occasions.

The Chair was taken at 12 o'clock, by the Master of Corpus Christi college, Vice-chancellor of the University. The Master of Queen's College, Professors Farish and Lee, with many Fellows of Colleges and Masters of Arts, were also present. After the meeting had been opened by the Chairman, the Report was read by Professor Lee, Secretary of the Auxiliary Society. The resolutions were afterwards moved and seconded in the following order: by the Rev. Professor Farish, and the Rev. C. S. Hawtrey; by the Rev. Professor Lee, and Rev. William Marsh; by the Rev. Mr. Tacey, and the Rev. C. Simeon; by S. Knight, Esq., and the Rev. John Clarke. Every speaker studied conciseness, and none occupied more than twenty minutes, so that the meeting was over before three o'clock; but so important and impressive were the arguments urged, the information given, and the facts detailed, that all

present seemed to feel an increased interest in the cause of God's ancient people.

Our Correspondent who has sent us the above account adds, and we entirely agree with him, that all our religious meetings would leave a deeper impression on the minds of the hearers, if conciseness were more generally the order of the day.

The collection after the meeting amounted to £24.

BUILDING FOR PUBLIC MEETINGS OF RELIGIOUS AND CHARITABLE SOCIETIES.

On the cover of our present number will be found an advertisement in relation to a plan which has been proposed for providing a convenient room to hold the public meetings of the different religious and charitable Societies of the metropolis. Aware of the inconvenience which those who have to arrange the details of such meetings have experienced from the want of this accommodation, we have no difficulty in complying with the request made to us, that we would recommend the subject to the consideration of our readers. We think the accomplishment of this object a great public desideratum. And as the plan laid down assures to subscribers a fair remuneration in the way of interest of money, and as, moreover, the character of the parties who patronise and superintend the undertaking affords an ample guarantee that the funds shall be faithfully and wisely applied, we trust our recommendation will not be without effect.

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SUBJECT for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, Dec. 5th,

#### THE CITIES OF REFUGE.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

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#### NOTICES TO CORRESPONDENTS,

J. L. Humphreys has been received.

The Rev. I. I. Holmes's communication came to hand too late for insertion in this number.

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